2: Kruse M-5 (no date) 1934
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such hut stood until recently upon the Ikuribi, a plain not far from our Cururu mission.

I shall now give the names of the moieties and of the respective sibs under each moiety:

A. Moiety of the Whites, *i riritya'eye*

1. *Ari* tree (m). 2. Cotton bush (m). 3. *Datye* sparrow hawk. 4. Sloth. 5. Fish otter. 6. *Ikũ* sparrow hawk. 7. *Ikupi* wasp. 8. Jabuti [Land tortoise]. 9. Japim [?]. 10. Toad. 11. Macaco de cheiro [Chrysothrix ?]. 12. Macaco prego [Cebus fatuellus]. 13. Piabu [a fish]. 14. Seringueira-Itaúba (m) [rubber tree]. 15. Spider. 16. Swamp deer (Sumpfhirsch). 17. Taperibazeiro (m) [genus Spondias ?]. 18. Wild cat (Wildkatze). 19. *Yatu* tree (m).

B. Moiety of the Reds, *i pogpikaeye*

20. Corôca [a bird ?]. 21. Cutia [aguti, Dasyprocta]. 22. Jacu [guan, Penelope]. 23. Japu [Cassicus, Ostinops or Xanthornus]. 24. *Kakakakan* bird. 25. *Kapak* (Red Jurini ? *Ii'aremaeye gakpak-rimi'?*]. 26. Mãe da lua [a nocturnal bird]. 27. Mutum [curassow, Crax]. 28. Roe-deer (Reh). 29. Red Arara [red macaw]. 30. Saúba [an ant, Oecodoma cephalotes]. 31. Black Arara [black macaw]. 32. *Uyu* wasp. 33. *Ii'aru* tree (m). 34. Cricket (Zirpe).[2]

Traditional Origin of the Sib System

The sibs are supposed originally to have been independent tribes. "Os *rinoi* foram primeiro nações," was told me without my inquiring into this fact. The tribes had been at war with one another. Then came Karusakaibé and united them into one large nation, the Mundurucú confederacy. This great Indian event is supposed to have taken place where the Tapajós Mundurucú now live.

"Who told you this?" I asked my informant, a man who was in his best years. "An old man of the plain told me that," was the answer. In order to be more certain, I had the story repeated later in Mundurucú. This is the translation:

[2] The identifications, given in angular brackets in these two paragraphs, have been added by the editor,—in some cases tentatively only,—from more readily available sources in ZE, JSAP, etc.—Ed.

[See errata sheet, category 116, p. 57-A -- Analyst

12: Murphy E-5 (1952-1953) 1960
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men's house, and the newly formed Casi, is 60. On the other hand, the average Cururú River community, excluding the mission and Indian-post settlements, numbers less than 40 people. The Cururú settlements have few of the cohesive aspects of the savannah villages, but are afflicted with the cultural inheritance of many of their divisive tendencies. This can be illustrated by briefly presenting the community organization in one Cururú village.

Its eleven houses and 90 people make Missão Velha the largest village on the Cururú River. The village suffers from the same disadvantages that made it necessary to move the mission from the area. It is set back about a half mile north of the river bank because the river here is bordered by a stretch of savannah that is inundated annually. There is a clear stream about ten minutes walk to the east, but the annual flooding makes it inaccessible in the rainy season and water must be taken from the intervening flooded forest. To the north, behind the village, is a region of low savannah interspersed with stretches of forest. There is a limited amount of land suitable for horticulture, and, after seventeen years of occupation of the village, nearby land is already scarce. An additional disadvantage of Missão Velha is the presence of the usual quota of insects that infest the Cururú, which make the relatively insect-free savannah villages more agreeable.

Missão Velha, like most of the other riverine villages, grew up without planning of internal arrangement or location except for proximity to rubber avenues. All but one of its eleven houses have wattle-and-daub walls in the Brazilian fashion. The exception has walls made of vertical wooden laths, also a Brazilian mode of building. One house has the high, steep roof and rounded ends of the aboriginal dwelling, although its walls are of mud. The cook sheds adjoining the rear entrance or the side of each house are a distinctively Brazilian trait.